***The Spirit of Eternal Life, No. 4 - Romans 8:9-11
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**God's Standard for His People**

One of the most amazing things that we do find in the Bible is that it calls upon Christians to live what can only be described as a supernatural lifestyle. For example, in John 13:34, we read, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." An amazing demand upon a human being, to ask us as human beings with sin natures that we struggle with to love one another in the way that Jesus Christ loves us. Obviously, that's a supernatural demand, and it staggers us to even think that Jesus Christ would ask us to do something like that.

In the book of Ephesians 5:1-2, we have another set supernatural demand: "Be therefore imitators of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." Now here again, we're called to imitate God. That supernatural demand. And for us to again walk in the kind of love in interpersonal relationships that had characterized the Lord Jesus Christ. Now that's asking a lot of us. And furthermore, to think of Him, to be imitating Him in that capacity of sacrifice in a way that God looks upon and says, "Now that's a sweet smelling sacrifice."

There are a lot of Christians who are making sacrifices for God, and I'm here to tell you it stinks in His nostrils. In the book of the Revelation, it says it makes Him throw up. So that the sweet smelling sacrifice was a sacrifice which was acceptable unto God. The Jewish people who were in the era of making animal sacrifice very soon, very early on, amazingly degenerated into sacrifices that stunk in the nostrils of God. How are we going to live up to producing sacrifices that are a joy to God even though we think they're really hot stuff?

1 Peter 1:15-16 has another such demand, "But He who hath called you is holy, so be ye holy in all manner of life; because it is written, 'Be holy, for I am holy.'" I can't think of anything more impossible to demand of a human being than that. Because God is holy, because God is absolute righteousness, because God in every respect is perfect and that we are to be that kind of perfection - that is to be the pattern that we live up to? Well obviously, we're being called upon to do something that is not only superhuman but downright supernatural. In order to enable us however to live up to this standard, and He does expect us to live up to it, He's not calling upon us to do something that we really cannot do.

**Resurrected Life**

In order for us to live up to such a divine viewpoint standard, God the Father has sent God the Holy Spirit to indwell each Christian's body to enable Him to live just such a lifestyle. It is the presence of the Holy Spirit in the temple of the believer's body who is the mark in the first place that the Christian is actually born again. The indwelling Holy Spirit indicates you are saved, and once He is there, it also indicates that you are capable of living this kind of life of godliness. While the physical body of the Christian, we have learned, from the Apostle Paul, is destined to die, and it is, our human spirits have been made alive forever. The one who is spiritually alive, the one who is born again, possesses God's absolute righteousness, and so he is justified before God. God the Father has raised His Son Jesus from the grave so that the God-Man is now in Heaven forever alive.

And so, in Romans 8:11, we read, "But if," and since it is true, 'since,' ".the Spirit of Him that raised up Jesus from the dead." The spirit of Him - that is of God the Father - who raised up Jesus from the dead. The word "raised up" is the Greek "egeiro." This word refers to the concept of resurrection. This is a word in the New Testament, I should point out to you, that is used of the raising to physical life of believers and unbelievers alike. It is referring here to God the Father. He is the One who possesses the Holy Spirit. He sends Him, and it is the Father who is the One who raised Christ from the dead. This is in aorist tense. This is the point at which the Father raised Jesus from the dead. It is active. The Father Himself did the raising, and it is a spiritual principle.

The person raised is described as Christ. Actually the Greek Bible says, "Christ Jesus." The name for Christ is "Christos." The name for Jesus, "Iesous." The name "Christ" is the name of Jesus as Israel's Messiah, and the name "Jesus" is His personal name which means "Jehovah is salvation." He was raised up from the dead. The word "from" is "ek," which means "out from among the dead." The "nekros," these who lack the quality of life. He that raised up Christ Jesus from the dead shall also give life. But now this is a different word: "zoopoieo". A little while ago, we had the word, "egeiro," raised up, and it does mean "resurrection," but resurrection of saved and saved. This time, "zoopoieo" is the word which is used in the New Testament only of Christians. So it means "to make alive." It connotes something more than the fact that your body, which was dead, is now again alive. It connotes not only the restoration of physical life but also the possession of the very life of Jesus Christ in His glorified, resurrected state as the pattern for all of the rest of us. And that's exciting, good news. He will give the kind of life to us which He gave to His Son.

Philippians 3:21 puts it this way, "Who shall change our lowly body that it may be fashioned like His," that is, Christ's, "glorious body, according to the working by which He is able even to subdue all things unto Himself." So the Apostle Paul says, "He that raised up Christ Jesus, God the Father, from among the dead, shall also give life, not just raise you up but give you the specific kind of life that Christ possessed - that resurrected life. The word "egeiro" here is just life physically, such as it's used in Acts 26:8 referring to everybody, saved and unsaved, being raised. This word, "zoopoieo," the life of Christ, the glorified life, is in the future tense. It's done by the Father at some future, namely the rapture. It is described in 1 Corinthians 15:53-54 and in 2 Corinthians 5:4. It is active, God the Father does the resurrecting of the Christians. It's indicative mood - a statement of fact. The Bible makes it clear to us that only God can raise people from the dead. Only God has the capacity to give life (Deuteronomy 32:39, 1 Samuel 2:6, 2 Kings 5:7).

So it is very clear in the Bible that if our physical bodies are ever going to come back to life, it is at the hands of God our Father. And at no one else's hand. The power to raise, of course, indicates the omnipotence of God very clearly. In Ephesians 1:19-20, we read, "And what is the exceeding greatness of His power toward us who believe." Here, the Apostle Paul asks the question, "What is the kind of power that God is ready to deal with you in your life?" Whatever your need, whatever your objectives, whatever your problem is. What kind of power is God ready to deliver to you? "Give us an example," Paul says. And he goes on and he answers the issue: "According to the working of His mighty power, according to God's mighty power. Verse 20, "Which he wrought in Christ, when he raised Him from the dead, and set Him at his own right hand in the heavenly places."

**The Power of the Trinity in Resurrecting Life**

I don't if you can imagine any power greater than that of resurrecting a dead human body. That is as enormous of an expression of power as you can imagine. Jesus Christ, the firstfruits of the resurrection, and because we are Christians indwelt by God the Holy Spirit, we will someday be like Him. The Father who resurrected Jesus Christ is also going to resurrect us. John 14:19 and 1 Thessalonians 4:13-18. For the Apostle Paul says, "He that raised up Christ from the dead shall also give life, the life that Christ had, to your mortal bodies." The word "mortal" is "thnetos," and "body" is "soma," the physical body. The word "mortal" means "subject to death." The mortality of the Christian will be changed to immortality at the rapture.

1 Corinthians 15:51-54 explain to us it is the physical body of the God-Man Jesus Christ that was raised. It was not discarded, and it is the physical body of the Christian which will be raised. It will not be discarded. Now how is this going to be done? It says someday, those dead bodies will be raised by "dia," which means through, indicating here the agent of resurrection through His Spirit, the "pneuma," referring here to God the Holy Spirit, His Spirit. The capacity of the Holy Spirit to raise believers from the dead is, of course, a proof of His own deity. So the Holy Spirit, equal with God the Father and with God the Son, joins them in raising the believers from the dead.

II Corinthians 4:14 and John 6:40 indicate the power of the Trinity to raise us. And it is to be done by the Spirit who indwells us, "His Spirit that dwelleth in you." The word "dwelleth" is "enoikeo," which means "to dwell in," used here of the indwelling Holy Spirit. This is present tense, which tells us that God the Holy Spirit dwells in us all the time; that's what that mean. Active: he does the indwelling Himself. And this participle it's a spiritual principle. So that He who indwells us, God the Holy Spirit, will be the agent who will be involved in restoring our dead bodies to life.

2 Timothy 1:14 says, "That good thing which was committed unto thee keep by the Holy Spirit who dwelleth in us." It is God the Holy Spirit who dwells in us who keeps the good thing that God has provided. And part of that good thing is our resurrection.

**The Resurrection of Mankind**

So that brings us this morning to the question of the resurrection of mankind. We have in the Word of God a definitive promise that the human body will be raised back to life. Throughout ancient times, and throughout ancient writers, this was a joke. As you remember when the Apostle Paul spoke to the wise men on Mars Hill, the city of Athens, they listened to him because they were philosophers and they were always interested in listening to somebody on philosophical questions. And Paul told them quite a few things, and they listened attentively. These were the smart men of the town. These were the high IQ types. And they listened until he mentioned the resurrection from the dead. When he talked about a dead human body coming back to life, they burst out laughing in his face. And at that point, the service was over. They gathered up their togas and they left and they said, "Keep up the good work, Sonny. We'll come and listen to you another time." The contempt just oozes off the pages of scripture there for the idea that a human body can be raised again.

Well what do you think? Do you think a human body can be raised again? If you're a smart Christian, your mind has already shot back at me, "What difference does it make what I think?" You're right. That's no basis of authority. We've got to go to the book without error that gives us the answer. The Bible is the last Word, and here's the last Word on this business of physical resurrection.

John 5, from the mouth of Jesus Christ Himself, verses 28-29, Jesus says, "'Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice." ALL that are in the graves. So we've immediately covered those who are saved and those who are lost. ".And shall come forth;" that means they will come back to life, "they that have done good, unto the resurrection of life; they that have done evil, unto the resurrection of damnation." The resurrection of condemnation.

How do you do good? The only good that counts with God is divine good. How can we as sinners come up with divine good? Only one way: by having imputed to us the righteousness of Jesus Christ. We've got to have His divine good or we can't make it. How do you do the good unto evil? That's your own sin nature, and if that's all you have, then you are in that resurrection of condemnation. Those who are not born again then, we are told, go physically into the Lake of Fire. Those who are saved go physically into Heaven. One's physical destiny cannot be decided after you're dead. You must decide your physical destiny before death. You do not have a second chance after death. Hebrews 9:27 tells us there's a moment when we die and then comes the judgment. It is appointed to us that moment of death and then the judgment.

**The Two Resurrections**

The Bible refers to these two eternal destinies, as a matter of fact, as two resurrections. In Revelation 20:6, we read, "Blessed and holy that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." The second death, of course, is second to your physical death. The second death is eternal, spiritual death. "Blessed and holy is he that hath part in the first resurrection." If there's a first resurrection, there must indeed be another one, at least a second resurrection.

In the first resurrection, and there is one, the Bible includes very briefly all believers of all dispensations. This is the resurrection of life that we just read of in John 5:29. It occurs first of all with the coming of Christ in the air at the rapture, at the second coming to the earth, and also at the end of the millennium. 1 Corinthians 15:23 puts it this way, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

The result of this first resurrection is joy and the sense of personal well-being. Revelation 21:4 says, "And God shall wipe away all tears from their eyes;" these who are in the first resurrection, "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Then there is a second resurrection indeed. We read of the implications of this second resurrection in Revelation 20:5-6, "But the rest of the dead lived not again until the thousand years were finished." And he has just described in verse 4, "these who have been raised," in which at the end of verse 5, says, "This is the first resurrection." He is referring to those in the context of verse 4 who have refused the mark of the beast. Describes these people are obviously are saved people, they reign with Christ for a thousand years.

But the rest of the dead, the unbelievers, they do not live again until the end of that thousand year period. Verse 11 of Revelation 20 says, "And I saw a great white throne, and Him that sat on it, from whose face the earth and the Heaven fled away; and there was found no place for them. And I saw the dead, small and great," these are the unbelievers, the second resurrection gang, "stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works."

So they put scripture and scripture together, we come up with this picture concerning the second resurrection. It includes only unbelievers. It is the resurrection of damnation referred to in John 5:29. It occurs at the end of the thousand year reign here upon this earth, and the result: bad. The results for those who are raised in this resurrection is sorrow and pain.

In Matthew 25:46, we read, "And these shall go away into everlasting punishment: but the righteous into eternal life." And in Revelation 20:15, "And whosoever was not found written in the Book of Life was cast into the Lake of Fire," this lake burning with brimstone and sulfur.

Death, as you know, entered the human race through Adam, but the reversal of death and of the sin nature came through Jesus Christ. And that's what 1 Corinthians 15:22 means when we read, "For as in Adam all die, even so in Christ shall all be made alive." God does not discard the human body which he created. He restores it to life. He does this for saved and unsaved alike. The body of the believers, however, is a glorified body, free from the sin nature, while the body of the unbelievers is neither glorified nor is it free from the sin nature. To be glorified means you can't die again.

**The Order of the Resurrection**

So let's look at the order of the resurrection. We should know just exactly what's going on. So we start, the Bible says, with the first resurrection. The first resurrection takes place actually in stages. In 1 Corinthians 15:23, we read, "But every man in his own order." The word "order" here is the word "tagma." This refers to something which is been arranged in the order of appearance. When you go to a drama and you look at the people who are the characters, it will say, "Listed in the order of appearance." It's listed in the order of their "tagma," as they come on the scene one after another. It is actually a military term. It refers to a company of troops in some orderly arrangement. It is the word which would be used to describe a military parade where one company after another comes by the reviewing stand in an orderly progression.

Here it refers to different classes of believers who have part in the first resurrection. What we are saying is that the first resurrection has four distinct categories of human beings, and they all are a part of this first resurrection. The second resurrection has only one group of human beings all spiritually dead. The first resurrection has four groups of human beings, all spiritually alive.

**The First Group at the First Resurrection: Jesus Christ**

So here's the first stage. Stage number one of this order of resurrection. In 1 Corinthians 15:23, "But every man in his own order: Christ the firstfruits." Jesus Christ is the firstfruits of the first resurrection to eternal life. In 1 Corinthians 15:20, "But now is Christ risen from the dead, and become the firstfruits of them that slept."

The word "firstfruits" looks like this: "aparche." This is the word that refers to the first sample of the subsequent full harvest. If you have a peach tree and it produces peaches, you reach up and you pull that first peach off, that's the firstfruits. Now that peach tells you something. You look at it, you bite into it, you taste it. What does it tell you? It tells you - one - that there are more peaches on that tree. There's more coming. Secondly, what is coming, it's like the one you hold in your hands; it's going to taste like it, you want to be able to use it, be nourished by it, and so on.

So, two important things are indicated here by this firstfruits concept. As a matter of fact, in the Old Testament, there was what was known as the Feast of the Firstfruits. You'll find this in Leviticus 23:9-12, and what it did was portray the resurrection of Jesus Christ. On the day after a Sabbath day, when the farmer had come to the point in time where he was ready to bring in the harvest, the day after Sabbath day, which you know would be Sunday, he'd go out to the field, and he'll pull a stalk of grain. He'd walk to the priest. The priest would take that stalk of grain, and he would stand before the altar, and he would make a wave offering. He would wave the stalk before God. And he was doing it for the same reason as the peach we described. That stalk of grain indicated that there was more to come and what was to come was going to be just like this.

That ceremony was a visual aid portrayal of our Lord Jesus Christ as the firstfruits of resurrection. When He as a human being was raised to life, it told us that there was going to be a mass of human beings that were going to be raised to life and furthermore that this mass of human beings would be raised to life with the same glorified body as He was. So that the term "firstfruits" in an enormously significantly term to those of us who are in the family of God. He, after all, was the first human being of all humanity to be resurrected with an immortal body. Immortal means "never able to die."

Now, you know that people were raised in the Old Testament to life. There were some people in the New Testament that were raised to life, but they were not resurrected. They were resuscitated. They had a marvelous job of CPR done on them, and the paramedics were able to pop them back to life. That's all that happened. In time, they died again. They still rose with the same sin-infested bodies. But this resurrection, the true resurrection, means coming back to physical life in a glorified body completely free from the sin nature and furthermore incapable of dying again. Now that's what the Lord Jesus Himself promised.

John 11:25 puts it this way, "Jesus said unto her, 'I am the resurrection, and the life: he that believeth in Me, though he were dead," physically, "yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?'" What a thing to believe: that trusting in Christ will someday put you into position of physical life that you can never again lose and in a glorified body - free of the sin nature.

1 Corinthians 15:42-43 says, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." So there is a great distinction between the two. The Lord Jesus Himself must be alive for Him to be able to give this kind of life to others. The resurrection of the rest of us was not possible until Christ Himself was raised. A dead Christ could not impart new life.

In 1 Corinthians 15:16-19 tell us that, "For if the dead rise not, then is Christ not raised." If human beings can't be raised from the dead, it was because Jesus was not raised. "And if Christ be not raised, then your faith is vain; [everything you're believing is for naught] ye are yet in your sins. Then they also who are fallen asleep," Christians who died in Christ, are disillusioned, "are perished. If in this life only we have hope in Christ we are of all men most miserable." We are only conning ourselves.

In 1 Corinthians 15:21-22 then, we have this comparison between Adam and Christ. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall be made alive." Our Lord Jesus is called "the last Adam" in 1 Corinthians 15:45. The first Adam brought us sin and death. The last Adam, Jesus Christ, is the life-giving Spirit. The first Adam became a living soul. Jesus Christ is the source of life (John 14:6 and 1 John 5:11). The first Adam received his life from God, but Jesus Christ gives His life to others (John 5:21, 1 Corinthians 15:45).

So it is the resurrection of the Lord Jesus that ensures the resurrection of all of the rest of us, and our resurrection is, I'm happy to say, inevitable. John 14:19 says, "For a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." It is the fact that Jesus Christ was raised from the dead that is the proof that justification had been achieved for us. I read to you once more Romans 4:25 where Paul says, "Who," Jesus Christ, "was delivered on account of our offences, and was raised again on account of our justification." If He is still dead, then the work on the cross would count for nothing. And that's why 1 Corinthians 15:3-4 shows us that the fact of the resurrection of Jesus Christ is the vital part of the Gospel message. He who died spiritually and physically for us has made it possible for us to be spiritually and physically alive forever.

**The Second Group at the First Resurrection: Church-Age Believers**

Then hurrying on, there's a second group. The first group of the first resurrection is Jesus Christ Himself. He is the firstfruits; He is the pattern. The second stage of the first resurrection is in 1 Corinthians 15:23, "Every man in his own order: Christ the firstfruits," then the second group, "afterward they that are Christ's at His coming." That refers to those who are in the body of Christ - we Christians. Ephesians 5:27 says, "That he might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The church-age believers are those that are Christ at His coming. God, of course, is gathering this church, a perfect church, without wrinkle from every nation upon the face of the earth. And only God the Father knows when this body will be completed. It moves out at the rapture from the graves.

1 Thessalonians 4:16-17 tell us, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and he dead in Christ shall rise first," those who are in the graves, "then we who are alive," on the earth at that time, "remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The Christian's resurrection is going to take place at the point of the rapture when Christ comes into the air. It includes the believers of all the church-age since the day of Pentecost.

Every Christian at this time will receive a resurrected body, and since we've all received, from that Greek word "zoopoieo," it'll be a resurrected body like the glorified body of Jesus Christ. Nobody can have fellowship with God in Heaven unless you have this kind of a body, and our bodies at that time are definitely going to be changed.

In 1 Corinthians 15, this passage that we so often read at funerals, 1 Corinthians 15 beginning at verse 50 says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep," not all of us Christians are going to die, "but we shall all be changed," that is, in our physical bodies, "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Then notice verse 53, "For this corruptible," the body of the dead believer, "must put on incorruption, and this mortal," that refers to the Christians who are not dead at the point of the rapture, "must put on immortality." The Christian in the grave must put on a body that is no longer decaying. The Christian who is alive and has a body that die must put on immortality. So both are going to have the changes they need. Paul says that this, to him, was the most exciting group of the first resurrection. And he was glad to be part of it.

In Philippians 3:11, we read, "If by any means I might attain unto the resurrection of the dead." You can be part of it if you are in Christ. To be placed in union with Him by the baptism of the Holy Spirit through your faith in Jesus Christ. Without this changed body, there can be no eternal relationship with Jesus Christ possible.

**The Third Group of the First Resurrection: Old Testament Believers**

Then we come to the third stage. Stage number one was Christ. Stage number two was Christians. Group number in the resurrection of believers is described for us in Isaiah 26:19. This is describing Old Testament believers, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for the dew is like the dew of herbs, and the earth shall cast out the dead." The time will come after God is through punishing evil that these people in the Old Testament are told, "You will come back to life." That's why the Lord Jesus sort of rebuked Mary and Martha when he said to them, "You should have known about the resurrection. You should have expected that from your learning of the Word of God."

Now the book of Ephesians 4, we are told that after the Lord Jesus Christ was crucified, He went down to Hades, and He removed all of the saved people from the section of Hades called "Abraham's Bosom" or "Paradise." And these were the Old Testament saints. And he removed them from Hades and put them up into Heaven. In Ephesians 4:8-10, "Wherefore he saith, 'When He ascended up on high, He led captivity captive, and gave gifts unto men.' (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?," to Hades, "He that descended is the same that ascended up far above all heavens, that he might fill all things.)" This is the description of the removal from Hades of those Old Testament saints. So they are now in Heaven. They've been transformed from Hades, which is now only for the unsaved. Luke 16:22-26 describe the rich man; you see it's only a place for those who are unbelievers.

Now these Old Testament saints are not part of the body of Christ. They are not Christians, so we do not consider them that they will be raised at the rapture - these Old Testament saints. Now that's a logical conclusion, because God keeps the program for Israel separate from the program for the church, and it is a logical conclusion that when He raises the church, He is not going to include the Old Testament saints. These are the believers that will be raised at the end of the tribulation, and they will enter the millennial kingdom. They will be raised at the end of the tribulation era. That will be the point of the Old Testament resurrection. And then they will enter the millennium, because we do know they are going to do that.

**The Fourth Group of the First Resurrection: Believers of the Millennium**

Then there's a fourth group of people who are going to be in this first resurrection. And again, Isaiah gives us a clue about that. Isaiah 65:20, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." During the millennium, we are told people will live for a long time. We are told by Isaiah, if you die at a hundred years of age, people will mourn for you as if they lost one of their children in death. So people will live a long time, but people will die in the millennium. And some of these people will be believers. Some of these will be people who survived the tribulation and have come into the millennial period. But during this time, they will die. Now what's going to happen to them? Again, a logical conclusion. At the end of that thousand years, these people, we conclude, will also be resurrected, because they are saved people as well.

So these four groups of spiritually alive people make up the first resurrection of Revelation 20:6 that we read about - that first resurrection. These four groups: the Lord Jesus Christ who was raised on the first Easter morning, the church which will be raised at the point of the rapture, the Old Testament saints raised at the end of the tribulation, and then the believers of the millennium raised at the end of the millennium. All are destined to turn in an old mortal body for a new immortal body. Knowing the wonderful future which awaits the bodies of believers, of course, removes the fear and the victory from us all. These in the first resurrection cannot be subjected to the second death, any eternal separation from God in Hell.

**The Second Resurrection**

Now, let's tie it up briefly. There is a second resurrection. This has only one group of people in it. As we have already indicated, they're all unbelievers. In 1 Corinthians 15:24, we read, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." The end of the millennium. All has been subjected to God. Now comes an action at this point for another group of human beings. These who we were told previously in Revelation 25 that they would not live until the end of that thousand year period. In Revelation 20:5, let's read it again, "But the rest of the dead," all the unsaved dead, from Adam all the way down to the end, "lived not again until the thousand years were finished. And this is the first resurrection." This is the resurrection of damnation in John 5:29. These people are sentenced to eternal punishment because they do not possess absolute righteousness. The basis of their condemnation is their rejection of Jesus Christ as their sin-bearer. In John 3:18, that is explicitly what is told us, "He that believeth on Him," that is, Jesus Christ, "is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." If you do not believe in Christ, He is not accepted as Savior, you do not have absolute righteousness.

The destiny of these people is a very sobering one, this second resurrection group. We read in Revelation 20, beginning at verse 11, "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." All who stand before this throne are these that have been raised in the second resurrection; they're all unbelievers. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life."

Two books. One book which records all of their good, all of the works - and they're all good works - not worth anything, not worth a Fig Newton. And there's another book, the Lamb's Book of Life, which lists the names of those who are born again. And the dead were judged out of those books which were written in the books according to their works. The works were looked at. They were all human good works - worthless. They did not have the divine good works of Christ's death upon the cross. They're doomed. They went over here and double-checked it, punched the computer readout, over here they saw the name was not listed in the Book of Life, the Lamb's Book of Life; that confirmed that these people were doomed. And the sea gave up the dead that were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the Lake of Fire. This is the second death. And whosoever was not found written in the Book of Life," the Lamb's Book of Life, "was cast into the Lake of Fire."

So the destiny of the second resurrection group is to be placed into the Lake of Fire for all eternity. And this is a place of great suffering. In Matthew 24:51, people are going to grind their teeth in the agony. Matthew 25:46 describes the agony of the burning of that place. In Revelation 19:20, we're told that the antichrist and the false prophet are cast into the Lake of Fire. In Revelation 20:10, a thousand years later, we find that the antichrist and the false prophet are still there and they're alive and they're suffering for a thousand years. You do not get rubbed out of existence.

**How to Avoid the Second Resurrection**

No there's no need to be any of us to be part of the second resurrection. It is absolutely unnecessary. God has made a way out. The great verse of John 3:16 summarizes it all up, and it says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And John 3:36 says that, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth upon him." You may escape the second resurrection by the simple procedure enunciated in Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved." We urge you to make that decision in favor of Jesus Christ this day to escape your membership in the second resurrection group.

Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved." You can call upon Him; if you do, you will be saved. You can remove your position from the second resurrection group. Revelation 22:17, we close, "And the Spirit and the Bride say, 'Come.' And let him that hearth say, 'Come.' And let him that is athirst come. And whosoever will, let him take the water of life freely." If you have not done that, for your eternal well-being, drink of that water this day.

Dr. John E. Danish, 1977

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